

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

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## NOTES BY THE WAY.

Our Note on the little pamphlet on the Kosmon movement in No. 1,714 of 'LIGHT' has brought a lengthy letter from Mr. W. H. Wilson, the secretary to the Kosmon Fraternities, who is somewhat exercised by our allusion to Spiritualism as being inclusive enough to embrace all movements intended for the welfare and enlightenment of mankind as spiritual beings. We gather that he takes exception to what he considers a want of definiteness in the movement to which the term Spiritualism is applied, and cites in contrast the Kosmon Light as 'a definite and organised angel light given to humanity embracing, not a portion, but the whole of its life and philosophy.' Well, that is broad enough, at all events; but he pleads for 'the principles of unity and organisation working towards definite purposes in social, religious, and philosophical realms.' But surely that is what the great spiritual movement of the day is doing. If we as Spiritualists hold by our two cardinal ideas—the existence of a natural life after death and the possibility of communion between those who dwell here and their fellows in the next state of existence—and leave questions of detail aside for the time, are we not doing wisely?

'In essentials unity, in non-essentials liberty'—that is one of our guiding maxims. There is no division on the two cardinal points we have mentioned. There is endless dissension on other questions—reincarnation and the rest. The flow of life and thought, the ceaseless changes of outlook and the progress of discovery never touch those two great ideas—they stand firm. The others, if we may say so, are to our thinking not of the essence of the question. And that is why we prefer a broad, catholic standpoint. Spirits, being human like ourselves, teach all kinds of doctrines, and those of our friends who find any of these doctrines acceptable are free to adopt them. We have made our own standpoint on the question sufficiently clear in the past, for our own interpretation of life is based on the idea of Divine direction and progressive purpose throughout, here and in all the worlds beyond. We are shy of creeds and systems, whether in Religion or Science. The attempts of the followers of both to build up anything that shall be definite and final have been signal failures, and doubtless always will be. There are always higher views, newer revelations and discoveries—a continual flux. The thing is to advance. Our cardinal doctrines may be very large, as being held by many 'isms'—as Mr. Wilson points out—but there is work enough for them to do in the world to-

day without adding other tenets which may derive from them, but which, though they lend definiteness, do not always make for harmony.

In an article on Diderot the 'Times' makes some excellent points on the baser side of scepticism. In its higher aspect the function of scepticism by incessant denial and criticism is to destroy what is false. But there comes a time when the false having been destroyed, it is necessary to build up and construct. But the sceptic remains—the baser type at least. He

tolerates an old affirmation because he knows by experience that it will not interfere with his comfort; but he hates a new one because he does not know how uncomfortable it will make him. He is as hostile to the passion for truth as to the passion for righteousness, for both of these try to answer questions, and he likes to ask them only because he is sure they cannot be answered. . . . The mechanical sceptic . . . still enjoys slaying the slain, and winning easily victories that once were hard and glorious. He is brave against superstitions that no one now believes in, and against old evils which he does not recognise in a new form.

Some of those who are continually assailing old theological doctrines which no one whose opinion is worth considering believes in any longer might reflect on the last two sentences in our quotation!

In 'Thirteen Appreciations,' by Principal Alexander Whyte (Oliphant, Anderson, and Ferrier, 3s. 6d. net) we find some valuable studies of the lives of great religious teachers, writers, and mystics, including Santa Teresa, Jacob Behmen, Sir Thomas Browne, and William Law. We have in the past given considerable attention to the works of Jacob Behmen (or Bohmē), and we have noted with interest Principal Whyte's remarks on one who is generally considered the greatest of the mystics. Here, for instance, is the author's comment on one of Behmen's central ideas:—

Behmen's teaching on human nature, his doctrine of the heart of man, and of the image of God in the heart of man, has a greatness about it that marks it off as being peculiarly Behmen's own doctrine. . . . On every page of his, wherever you happen to open him, Behmen is found teaching that God and Christ, heaven and hell, life and death, are in every several human heart.

It is tremendously significant that every illuminated soul brings to earth some message of the Divinity of life, and finds the world intelligible only in the light of Deity. Science may discover in the universe evidences of Order and Purpose, Poetry may reveal Beauty, but Religion teaches us *why* they are there.

'The Philosophy of Natural Science' (The Christopher Press, Boston) is a book the title of which hardly harmonises with its contents. The author, Richmond L. Bishop, tells us that 'the purpose of the School of Natural Science is to harmonise man with himself, with Nature, and thus to lead him to the beholding of God.' But surely this is the function not of natural science, but of religion and moral philosophy. However (to adapt Cicero's famous saying)



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## NOTES BY THE WAY.

Our Note on the little pamphlet on the Kosmon movement in No. 1,714 of 'LIGHT' has brought a lengthy letter from Mr. W. H. Wilson, the secretary to the Kosmon fraternities, who is somewhat exercised by our allusion to Spiritualism as being inclusive enough to embrace all movements intended for the welfare and enlightenment of mankind as spiritual beings. We gather that he takes exception to what he considers a want of definiteness in the movement to which the term Spiritualism is applied, and cites in contrast the Kosmon Light as 'a definite and organised angel light given to humanity embracing, not a portion, but the whole of its life and philosophy.' Well, that is broad enough, at all events; but he pleads for 'the principles of unity and organisation working towards definite purposes in social, religious, and philosophical realms.' But surely that is what the great spiritual movement of the day is doing. If we as Spiritualists hold by our two cardinal ideas—the existence of a natural life after death and the possibility of communion between those who dwell here and their fellows in the next state of existence—and leave questions of detail aside for the time, are we not doing wisely?

'In essentials unity, in non-essentials liberty'—that is one of our guiding maxims. There is no division on the two cardinal points we have mentioned. There is endless dissension on other questions—reincarnation and the rest. The flow of life and thought, the ceaseless changes of outlook and the progress of discovery never touch those two great ideas—they stand firm. The others, if we may say so, are to our thinking not of the essence of the question. And that is why we prefer a broad, catholic standpoint. Spirits, being human like ourselves, teach all kinds of doctrines, and those of our friends who find any of these doctrines acceptable are free to adopt them. We have made our own standpoint on the question sufficiently clear in the past, for our own interpretation of life is based on the idea of Divine direction and progressive purpose throughout, here and in all the worlds beyond. We are shy of creeds and systems, whether in Religion or Science. The attempts of the followers of both to build up anything that shall be definite and final have been signal failures, and doubtless always will be. There are always higher views, newer revelations and discoveries—a continual flux. The thing is to advance. Our cardinal doctrines may be very large, as being held by many 'isms—as Mr. Wilson points out—but there is work enough for them to do in the world to-

day without adding other tenets which may derive from them, but which, though they lend definiteness, do not always make for harmony.

In an article on Diderot the 'Times' makes some excellent points on the baser side of scepticism. In its higher aspect the function of scepticism by incessant denial and criticism is to destroy what is false. But there comes a time when the false having been destroyed, it is necessary to build up and construct. But the sceptic remains—the baser type at least. He

tolerates an old affirmation because he knows by experience that it will not interfere with his comfort; but he hates a new one because he does not know how uncomfortable it will make him. He is as hostile to the passion for truth as to the passion for righteousness, for both of these try to answer questions, and he likes to ask them only because he is sure they cannot be answered. . . . The mechanical sceptic . . . still enjoys slaying the slain, and winning easily victories that once were hard and glorious. He is brave against superstitions that no one now believes in, and against old evils which he does not recognise in a new form.

Some of those who are continually assailing old theological doctrines which no one whose opinion is worth considering believes in any longer might reflect on the last two sentences in our quotation!

In 'Thirteen Appreciations,' by Principal Alexander Whyte (Oliphant, Anderson, and Ferrier, 3s. 6d. net) we find some valuable studies of the lives of great religious teachers, writers, and mystics, including Santa Teresa, Jacob Behmen, Sir Thomas Browne, and William Law. We have in the past given considerable attention to the works of Jacob Behmen (or Bohme), and we have noted with interest Principal Whyte's remarks on one who is generally considered the greatest of the mystics. Here, for instance, is the author's comment on one of Behmen's central ideas:—

Behmen's teaching on human nature, his doctrine of the heart of man, and of the image of God in the heart of man, has a greatness about it that marks it off as being peculiarly Behmen's own doctrine. . . . On every page of his, wherever you happen to open him, Behmen is found teaching that God and Christ, heaven and hell, life and death, are in every several human heart.

It is tremendously significant that every illuminated soul brings to earth some message of the Divinity of life, and finds the world intelligible only in the light of Deity. Science may discover in the universe evidences of Order and Purpose, Poetry may reveal Beauty, but Religion teaches us *why* they are there.

'The Philosophy of Natural Science' (The Christopher Press, Boston) is a book the title of which hardly harmonises with its contents. The author, Richmond L. Bishop, tells us that 'the purpose of the School of Natural Science is to harmonise man with himself, with Nature, and thus to lead him to the beholding of God.' But surely this is the function not of natural science, but of religion and moral philosophy. However (to adapt Cicero's famous saying)



there is no disputing about *names*. The tone and spirit of the book are excellent, and appreciating the intensity of the author's vision of life we can readily excuse the amount of rhetoric which he offers in the name of Natural Science. He has 'a sense of the Infinite' which merely requires regulating.

The perception of the eternal verities, the unvarying principles of harmony, the blending and interpenetration of spirit and matter in Nature, the law of change, the phenomena of eternal progress through all forms, the perfect adaptation of all things to each other, of the one Power which lives in every atom and ceaselessly works towards the harmonious whole—the perception of these universal laws have [?] has] not been evident either to the external scientist, academic philosopher or theologian. The harmonious philosophy of Nature's laws have [?] has] not been fully recognised.

The above citation gives a fair idea of the style of the work. Its appeal is mainly to the intuitions, and the author writes throughout with a flowing pen; hence, no doubt, the little errors apparent here and there in the text. We say this in no carping spirit, but merely because we think fine truths are always worthy of the most careful expression. That the author himself recognises this in the larger sense is shown by his many references to the beautiful forms of life, and in his remark that 'the physical and the spiritual connection must be completed and the balance of power must be rightfully assumed.' Nevertheless only good can be done by proclaiming the beneficence at the heart of things, and the continual unfoldment of a Divine power and purpose in the life of humanity. This is the note of the book throughout, and it is because of our cordial appreciation of its point of view that we have given it marked attention. We prefer an ill-regulated optimism to the most perfect literary expression of its opposite. The ruggedness of a Walt Whitman is more to our mind than the polished periods of Schopenhauer.

#### 'CONVINCED SPIRITUALISTS AT THE HEAD OF LEARNED SOCIETIES.'

The following cutting reaches us. We should have been glad to give credit to the paper responsible for this eminently fair and reasonable paragraph, but no name has been furnished. It is apparently from 'The Daily Mirror':—

It is a curious coincidence that with the election of Sir William Crookes to the presidency of the British Society our two leading scientific bodies have now at the head scientists who are thorough-going and convinced psychical investigators.

The President of the British Association, Sir Oliver Lodge, sat on Sir William Crookes' right at the Royal Society's annual dinner, and Sir William's test experiments into the extraordinary phenomena of materialisation are as classic as anything Sir Oliver Lodge has done.

Sir William has strolled about the séance room with the materialised spirit of a lady upon his arm, as though he were taking her in to dinner.

And he has succeeded in obviating a common objection to séances. It used to be complained that they took place invariably in the dark—that rays of light were supposed to have a disturbing effect on spirit matter.

Sir William succeeded in obtaining astounding results with the medium Home under the full blaze of an electric light. The tests were made in his own house under conditions for avoiding frauds which even the scientific mind allows to have been adequate, and Sir William, when he himself was President of the British Association a few years ago, seized the opportunity publicly to declare that—contrary to a rumour which had gone about—he was as firmly convinced of the supernatural character of these manifestations as ever.

VICE-ADMIRAL MOORE will preside at the meeting which is to be held at Wimbledon on Wednesday next (the 17th inst.) at the County Club. Mr. E. W. Wallis will deliver an address at 8 p.m. on 'Spiritualism Explained.' It is hoped that Spiritualists in the neighbourhood will attend and do their utmost to make the meeting a success, as the promoters desire to form a local Spiritualist Society.

## LONDON SPIRITUALIST

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, DECEMBER 18TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MISS EDITH K. HARPER

ON

'W. T. STEAD AND HIS WORK FOR SPIRITUALISM.'

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

1914.

Jan. 8—Rev. Arthur Chambers on 'Some of my Ministerial Experiences as to what Spiritualism has done to Brighten Human Life.'

Jan. 22—Miss Edith Ward on 'Paracelsus—a Pioneer Occultist.'

Feb. 5—Mr. George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on 'Practical Issues of Spiritualism.'

Feb. 19—Mr. Percy R. Street on 'Colour Therapy, its Practical Application.'

March 5—Social Meeting at the Arts Centre, 93 Mortimer-street, Langham-place, W.

March 19—'L. V. H. Witley' on 'Jeanne d'Arc: Her Visions and Voices.'

April 2—Mr. Ralph Shirley (editor of 'The Occult Review') on 'The Time of Day, Retrospect and Prospect.'

April 23—Mr. W. B. Yeats on 'Ghosts and Dreams.'

May 7—Mr. Reginald B. Span on 'My Psychical Experiences.'

#### MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 16th, Mrs. E. A. Cannock will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, December 18th, a trance address will be given by Mr. Horace Leaf.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, December 19th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

'OLD MOORE'S MONTHLY MESSENGER' for December (price 2d., Foulsham & Co.) contains a sympathetic reference to the death of Dr. Russel Wallace and his belief in Spiritualism. 'The Horoscope for the Month' is that of Mr. Alan Leo, the well-known astrologer, and Editor of 'Modern Astrology.' 'Sephariel' writes on 'The Law of Values,' and Mr. J. Harvey has a seasonable paper on 'The Star in the East.'



## A SEANCE WITH THE REV. SUSANNA HARRIS.

A representative of 'LIGHT,' who was recently favoured with sitting with this medium, writes as follows:—

The 'direct voice' has always impressed me as being one of the most fascinating and evidential forms of psychic phenomena. That 'the void' should, so to speak, 'plagiarise a heart and answer with a voice' (slightly to misquote Tennyson) is in itself a sufficient appeal to the sense of wonder, but when 'the voice' assumes the manner and accent of some departed friend, and talks with us of familiar personal things, recalls forgotten incidents, and corrects us justly on questions of fact—all of which is constantly happening at seances for the 'direct voice'—then the wonder grows amazing, and there is no easy escape from the conclusion which follows—the friend has actually spoken with us. Under what conditions of difficulty and confusion the communication is established we can only dimly surmise. That there are difficulties and elements of confusion is plainly apparent in the many little problems that arise when, as sometimes happens, for example, the identity is only faintly revealed, or not apparent at all, and we have only 'a voice and nothing more.'

But when one has attained the position of certainty on the absolute genuineness of the phenomenon in itself, these difficulties simply stimulate inquiry. Many of the questions that arise are satisfactorily disposed of—for the moment at least—by appeal to spirit communicators having special knowledge of the circumstances under which the 'voice' is produced. But even these authorities cannot satisfy us on all points. They, too, are limited in some degree owing to the conditions set up by the interaction between the mind of the medium and the minds of the sitters. It is a mental as well as a physical problem.

In my sitting with the Rev. Susanna Harris, in company with a gentleman well known for his long and wide experience of psychic manifestations of every kind and quality, the limitations to which I have referred were decidedly in evidence. The 'voices' were indubitable—sometimes two at once, one apparently overhead, and the other near the ground—but tokens of personal identity were generally lacking. This was somewhat disappointing, in view of what we had heard from other sitters, who testified to receiving striking evidences of this kind, in at least one instance, in a foreign language. But 'tis not in mortals to command success' in these matters. Possibly the solution in this case is to be found in the explanation given by the control 'Harmony,' that her medium was in a depressed condition, and at the outset of the seance had doubted whether any results at all would be obtained. Happily for us that gloomy foreboding was not justified. There were 'voices' in plenty, but they were sometimes so indistinct that we could only catch the general purport of the remarks, which had to be repeated to us by 'Harmony,' who did her work well and conscientiously.

The first to speak was 'George Jones,' the conductor of the operations 'on the other side'—a strong voice usually from somewhere near the ceiling. There was something refreshing about his simple name. It carried more conviction than 'Paracelsus' or 'Aristotle.' Great names are one of the problems of the subject. Of course the bearer of the great name may be actually communicating. It is not always easy to prove a negative. But in such cases we have our philosophic doubts, and weave our theories. The great name may be merely a *nom de guerre*. We do know that the names they bore on earth usually cease to have any value or significance to spirits who have grown out of earth conditions. And that is why the question of identity is often a baffling one.

A 'voice' claiming to be that of Mr. Dawson Rogers spoke. But it was not the voice we (I and my fellow-sitter) knew, and the few remarks he uttered were of a very general nature. There were no intimate touches, although he was an old friend of both of us.

'Mr. Everitt' was more satisfactory from the standpoint of evidence. 'Harmony,' who recognised the fact, explained—after correctly describing the appearance of the spirit as known to us in the flesh—that this was due to Mr. Everitt's greater interest in and experience of the phenomena of Spiritualism.

Mr. Rogers, she remarked, was not so much interested in that phase of the movement. 'He was a philosopher.' Which is true enough.

'Joe' from the Rothesay circle paid us a visit, with some allusion, not easily followed, to 'Pa' and 'Ma' Coates. 'Mrs. Annie Bright' saluted me in cheery fashion, as a 'fellow-writer,' adding a friendly tap on the shoulder. 'James Robertson' expressed his continued interest in the movement, and referred to the vision related to him by a medium he had visited some time before his demise. The vision had reference to someone about to pass on, and was interpreted as betokening the transition of some prominent worker not clearly identified. 'I know now that it was meant for me,' was 'James Robertson's' remark. All the speakers—or nearly all—spoke of great and striking evidences of spirit power shortly to be given to humanity. We in this world are a little *blind* on the subject of great things to come, which is, perhaps, rather ungrateful in view of recent happenings—the last Presidential Address of the British Association (stated by one of the communicators to have been largely due to the influence of our ubiquitous friend, Mr. W. T. Stead), and the special interest in Spiritualism now being shown in newspapers and magazines.

'Harmony' described the figure of a bearded seaman, one Captain Harris, who wished to thank Mrs. Everitt for her friendly attentions to his son Donald. That is a point on which information may be sought by those personally interested in the incident.

'Mr. B. B. Hill' said a few words, but he, too, was large and general in his remarks.

Throughout the seance was interesting, but the special object of our visit—the eliciting of clear, intimate, and convincing evidences of personal identity—was, to speak frankly, not attained. Whether this was due to the medium, the sitters, the communicators, or the psychic conditions which obtained on that particular morning, is a question of no profit to discuss here. It belongs to the larger issues of the subject. 'Harmony,' who did not speak except through the lips of her medium, left me, however, with an entirely pleasant impression of a bright, intelligent personality, keenly interested in all that was going on, and helping us materially by her comments and explanations. But for her, the 'voices,' mostly indistinct, with their general lack of evidential quality, would have made the seance a rather barren one.

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#### 'LIGHT' 'TRIAL' SUBSCRIPTION.

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As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post as stated above?

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Is one of his recent sermons the Rev. R. J. Campbell presented his view of 'the Atonement,' and said: 'To be told that it is God who makes atonement for the sins of mankind, that it is we who need to be reconciled to Him, not He who needs to be reconciled to us, gets rid of all suggestion that the essence of the atonement is that God had to punish a third party before He could feel Himself free to forgive the transgressions of His children and remit the appropriate penalty thereof. . . . The reward of the deeds done in the body is their spiritual effect on ourselves. There is no short cut to holiness; our debt may be cancelled, our burden removed, but we cannot be given at a stroke the character we have not won, the goodness we have not earned; these have to be acquired by sanctifying grace, and the atonement sets us free to do it. Spiritual growth does not cease with the death of the body. God forbid! If it did, most of us would be poor specimens of what redeeming love could do. No; after death the judgment, the light of Christ upon our spiritual state, and then the slow or swift advance to the stature of the perfect man in him.'



# REMARKABLE MATERIALISATIONS UNDER TEST CONDITIONS.

Baron Dr. von Schrenck-Notzing, one of Germany's greatest authorities on psychic science, and foremost student of the occult, has recently published a remarkable book entitled, 'Phenomena of Materialisations' in which he describes minutely the results of his four years' experiences with two mediums for materialisations. As his motto, he has chosen Faraday's well-known saying, 'Nothing is too wonderful to be true,' and in his preface he recalls to his readers' memory the historic utterance of Frederic the Great: 'I seek truth and esteem it wherever I find it, and submit to it whenever it is shown to me.'

To this spirit of truth-seeking Dr. von Schrenck-Notzing has adhered faithfully throughout his long and laborious researches, regardless of adverse criticism, and in the face of much opposition from anonymous persons who went so far as to employ private detectives to shadow one of the mediums and her companion. These agents were also directed to devote their energies towards discovering the name of the firm who was supposed to supply the usual paraphernalia such as veils, muslin, plaster of Paris masks, and portraits of phantoms. Their efforts, however, proved fruitless, and the doctor had the satisfaction of knowing that in this respect no charge of fraud could be brought forward. His numerous critics adopted either a cynical or hostile attitude, or, as in some rare instances, a straightforward and well-intentioned opposition, which latter he regards rather as a stimulus than as a detriment to the investigation of mediumistic problems. Dr. von Schrenck-Notzing deals at considerable length with the general and historical aspect of scientific discoveries, the abuse and hardships to which inventors and great thinkers have been subject at all times. He specially points out the indifference, ridicule, and even persecution to which the pioneers of psychic research have been subjected, not only from the ignorant public but from men of science and the more cultured members of society.

One particular chapter is devoted to an enumeration of the various methods employed in psychic investigations and to facts and hypotheses; but the greater part of the book is naturally reserved for a systematic description of the doctor's own experiences, which, however, are so manifold that they cannot be recounted in detail.

He employed two mediums—Eva C. and Stanislava P. The latter he had under his own observation only for a few months, whilst the former sat for him from May, 1909, to June, 1913. For private reasons the doctor cannot divulge their full names.

Eva comes of a highly respectable family, is twenty-three years of age, of medium height, and according to medical testimony in the enjoyment of normal health. Her mediumistic powers were accidentally discovered by one of her relatives. From this time onward until she was brought under the notice of Dr. von Schrenck-Notzing, she sat regularly in her family circle in Paris, and for a short period in the house of an English lady residing there. Most of the sittings under the doctor's direction have taken place in Paris, others in Munich, generally in the presence of scientific and medical men, and other persons interested in the occult. Madame Bisson, Eva's protectress, who at the same time exercised a strict control over her, invariably assisted at these séances. Before the commencement of each séance the medium was carefully searched, then clothed in a tight-fitting black garment. It is needless to say that every precaution was taken by the doctor and his co-investigators to guard against fraud. Indeed, we may say that some of these precautions were of such a character as to be very objectionable. If certitude can alone be secured at such cost then the price is too high a one to pay, even in the interest of science. The cabinet in which the medium sat was also carefully examined.

At the first sitting when, after about half an hour's waiting, the curtain of the cabinet was partially drawn aside, the doctor perceived a figure clothed in white. It had sharply pronounced features, but, owing to the shortness of time and the dim light prevailing in the room, he could not distinguish whether it was a man or a woman. The medium was not visible during the few seconds of the phantom's appearance. At subsequent sittings the identity of some of the phantoms could be

established. The late M. Bisson often manifested, and was immediately recognised not only by his widow, but by her sons and some friends who had known him in life. As often as a phantom showed itself, or some other phenomenon took place, flash-light photographs were taken of it, which were subsequently developed, and in many instances considerably enlarged.

The book contains about a hundred and fifty highly interesting reproductions of these photographs. One of them represents the enlargement of a head; others either partially or fully developed heads, hands, arms, and full figures of various phantoms which appeared close to or above the medium. In one illustration a peculiar-looking hand appears stretching over Eva's shoulder. The most striking of these photographs are, however, those which show some cloud-like, greyish-looking matter emanating from various parts of the medium's body, and in some instances from her mouth. This materialised substance, which the doctor calls 'telaplasma,' has been observed to take the shape of hands, faces, &c.

On one of the plates Eva is seen sitting in the cabinet, her hands and feet being tightly grasped by two gentlemen sitting on either side of her just outside the cabinet, whilst the 'telaplasma' seems to be forming itself in her lap. Another plate shows the substance apparently suspended in the air, and only joined to the medium by a narrow strip of blackish matter protruding from her mouth. On one occasion the telaplasma spread itself over Eva's black garment, which was afterwards sent to a chemical laboratory for physical and microscopical examination, the result of which is minutely described by Dr. von Schrenck-Notzing.

The peculiar phenomenon of 'telaplasma' issuing from the mouth of the medium was also observed in the case of Stanislava, a Polish girl, of eighteen years of age. Apparently rather backward as regards general education, she distinguished herself on the other hand by her amiability, frankness, honesty, and modesty, particularly by the last mentioned quality. For this reason one or two ladies had always to be present during the sittings. Stanislava may be called a novice in mediumship, whilst Eva is the product of a careful educational system.

Like Eva, the Polish medium was clothed in a tight-fitting garment, but, in addition, her head was enveloped in a veil, which was passed under her chin. One of the illustrations, a specially clear one, represents her, to all appearance, in a deep trance, whilst the 'telaplasma' issues from her mouth right through the veil, which, when afterwards examined, was found covered with a slimy substance at the exact spot where the matter had passed through it.

As regards this curious phenomenon, Spiritualists—particularly those initiated into the mysteries of materialisation—might naturally come to the conclusion that this 'telaplasma' was produced solely for the purpose of building up phantom forms; but this does not always seem to have been the case. On the two evenings when this veil phenomenon occurred, the investigators succeeded for the first time in reproducing on cinematographic films the entire process of the emanation and return of the 'telaplasma' from and back into the mouth of the medium without any phantoms having developed therefrom.

In reference to this phenomenon Dr. von Schrenck-Notzing remarks that he is well aware that it may be suggested, and with some truth, that the medium may have sucked up with her tongue the 'telaplasma,' thus bringing it back to her mouth and then swallowing it. The physiological possibility of the correctness of this explanation cannot be denied, although the mouth of Stanislava was immediately examined and not a trace of any slimy substance discovered.

In any case, the successful experimenting with cinematographic films in connection with materialisation phenomena shows such a forward step in the methods of scientific observation of the phenomena that for this reason alone the doctor considers it of sufficient importance for publication.

In summing up the various experiments Dr. von Schrenck-Notzing discusses in an open-minded and impartial spirit the pros and cons of fraud theories which might be put forward. In so doing he asserts repeatedly that he has no other aim than to serve science by truthfully recording those phenomena the authenticity of which he can vouch for, and that he leaves it



entirely to his readers to form their own independent judgment. He observes:—

The manifold wonders which are daily enacted before our eyes follow certain fixed natural laws, whilst psychic phenomena seem to be outside these laws; at any rate, we have not yet been able to establish a connection between the two, and science has not yet sufficiently advanced to assimilate these authentic results of observation. It is true they are novel and apparently impossible, but this should be no reason to reject them entirely from the domain of facts. Perhaps some future investigator will think it worth his while to devote his energies to solving these mediumistic problems, in which task my experiences may be of some use to him.

But will he succeed in unravelling these strange riddles, or will he finally ask with Johann Keppel: 'Does the entire visible world but exist to hide the powers of an invisible one?'

F. D.

## IMMORTALITY AND THE PROBLEM OF EVIL.

Except for the book-reviews, which occupy the last two pages, the whole of the October number of the 'Journal of the American Society for Psychical Research' is devoted to an article by Professor Hartley B. Alexander on 'Immortality and the Problem of Evil.' Where the connection with psychical research comes in we have been puzzled to discover. The subject is treated purely from a philosophical standpoint, though we admit exceedingly ably.

The genesis of the article seems to have been the receipt by the professor, at the gate of his University, of a paper published by 'The Church of Humanity, Great Bend, Kansas,' bearing the title 'The Truth about God and Life.' Beneath the title were the words, 'Cheerful Greeting to All. This little messenger is distributed by the Church of Humanity to introduce its great scientific discoveries to all people, that God and souls are myths and death the final cessation of conscious life, and to teach how and where to look for the proof.' That proof, according to the paper, was found in the great forest fires of the North-West, where 'hundreds of men, women and children perished in the flames of the forest which they were taught to believe had been planted and grown for their special use.' Wondering what occasion there was in this for the 'cheerful greeting,' the professor found that the essence of the Evangel which the Kansas prophet set forth was that it abolished superstitious fears, taught man to trust himself and defined the possibilities of mortal achievement and the worth of human life. The professor does not at once proceed to combat this message. Instead he points out that it was the message of Lucretius, the loftiest of the Roman poets, and goes on to devote page after page to a record of the fearful cruelties men have wrought at the bidding of superstition. 'Looking back over the course of human history, we see half the action given over to needless or wanton infliction of suffering.' 'Is it not,' he exclaims, 'insane obsession—nay, to be veritably possessed of devils—to believe, as man has hauntingly believed since the first glimmerings of thought were his, that human felicity, human success and progress, can be obtained only at the price of human agonies?' And have we outgrown the evil?

When we consider the toilsome hours, the dark confinements, the loathsome diseases, the stunted and warped physical and mental growth which Society inflicts on the tithe of its members even in time of peace, we cannot, it seems to me, say that the price of progress has as yet been greatly abated. And even if we hold that there be some abatement in the earth's brighter regions this does not alter the fact of our terrible past: the fact that Humanity is what it is because it has done what it has done.

Nor can we ever escape from the sufferings which we have inflicted; they bear with them their own perpetuity: in the laws of social organisation, mal-adjusted; in the laws of individual heredity, repeatedly awakening inner and forgotten ills; above all, in the fact of an organism generation by generation more subtly sensitive to torment. The intensifying pangs of childbirth promise eventually to destroy the human race—if first man perish not of the madness of his civilisation.

Christian and Stoic alike have, in dark moments of the world's history, maintained the view that man is essentially evil, and that it is the taint of his evil which has given rise to all the ills that assail the world, but when we examine that

wider and more inclusive Nature of which man's is only a minor incident we find 'that it, as well as man's nature, displays a brutality that is nothing short of manifest diabolism.' The professor holds that 'in their efforts to escape the reality of evil, idealist and materialist, each in his own degree, fall into the like error. Each seeks salvation in an *absolute* experience—an experience absolutely unsullied, absolutely perfected, absolutely secure.' 'In Nature there is no perfect Beauty, and this from the very fact that Nature is alive' and 'life is action, change, conflict.' So long as we regard God as the sort of being the absolute Idealists make of Him, Mr. Alexander thinks that the Kansas man's inference—that gods and souls do not exist—is just.

But defining Deity as the incarnation of a contending but not all-conquering Beauty and Righteousness in the midst of a Nature which is never wholly beautiful nor wholly righteous, defining it as that Cosmic Life whose creative being is conditioned by its enveloping chaos, so defining Divinity there is not only no irrationality, but there is positive necessity for human faith in it.

And he thus concludes:—

Race after race, religion after religion, men have uplifted to human imagination the great symbol of a Love that can sacrifice for a Beauty that can redeem. And the image of a Man of Sorrows has become the image of that divinity in Nature of which human nobility is the only figure and in which man's life is his utter confession of faith. And if in this faith men have found a faith in a life eternal, that is only because our mortal mood compels this: for love is the love of Beauty and Beauty is the ideal and pattern of Life itself. 'Wherefore love is of immortality.'

## ITEMS OF INTEREST FROM NEW YORK.

BY ARTHUR L. HOWARD.

A few items from across the water may interest the readers of 'LIGHT':—

The New York newspapers united in paying a splendid tribute to the memory of Alfred Russel Wallace, although most of them ignored or tried to belittle his belief in Spiritualism. The 'Sun' referred to 'his extraordinary, almost mystic, speculations on man's place in the universe' and 'his questionable conclusions with regard to Spiritualism,' while the 'Times' spoke of his 'amazing dalliance with the Spiritualists,' and remarked, 'Fancy Darwin or Lyell "examining" Spiritualism.' The amazing foolishness of this sort of comment, however, was offset by a fine article in the New York 'Herald' in which it was said that Alfred Russel Wallace 'passed along undimmed the torch of light and power, and left to the world-worn and the weary the consolation of hope and the encouragement denied by the abysmal materialism of the age in which he sought the truth.'

Quite recently we had the pleasure of hearing Miss Estelle Stead at the hall of the Spiritual and Ethical Society, where the regular speaker is the inspired and gifted exponent of the Higher Spiritualism, Mrs. Helen Temple Brigham.

A prominent Baptist minister in this city recently referred to the Spiritualists as 'a bunch of idiots,' and was sharply censured for his narrowness and ignorance by Miss Belle Cushman, president of the above-mentioned society. Miss Cushman's remarks were dignified, pointed and well-chosen.

Per contra, the Rev. John Haynes Holmes, pastor of the Church of the Messiah (Unitarian), paid a glowing tribute to the character and achievements of Alfred Russel Wallace, devoting a Sunday morning sermon to this subject. Mr. Holmes is an advanced thinker, a broad-minded man, and a brilliant speaker. If there were more ministers like him there would be fewer empty churches. His predecessor in the same pulpit, the Rev. Minot J. Savage, became an avowed Spiritualist. Of Mr. Holmes's views on this subject I know nothing, but I can safely advise English Spiritualists who may visit New York to go and hear him. First of all, however, they should attend the meetings of the Spiritual and Ethical Society at 142, West 125th-street, if they wish to find a spiritual oasis in this very material desert.—Yours, &c.,

New York, U.S.A.

ARTHUR L. HOWARD.

SEVERAL communications intended for this issue are unavoidably held over until next week.

THE portrait of Vice-Admiral W. Osborne Moore, which appeared on page 558 of our issue for November 22nd, was from a photograph by Messrs. Elliott & Fry. We regret that an acknowledgment did not appear under the block.



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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### THE TEST OF LAUGHTER.

'He takes nothing seriously' is a form of complaint often heard against some particular person who fails to respond submissively to the advice of his friends or the teachings of experience. It may be that the accused person is justly charged with frivolity of mind; but, again, it may not. It is possible to be both solemn and foolish. Indeed, we have observed that the existence of certain impostures is largely dependent on the seriousness of its victims. The quack and the charlatan thrive on the dulness of those they delude. They are well aware of the importance of being taken seriously, and find a laugh extremely disconcerting. They encourage gravity in their followers. Their mystery demands reverence and a high seriousness all the time. If they believe in their own nostrums (as some of them do), then they are able sincerely to set an example of demureness, tempered, it may be, at times with a degree of pomposity that is itself extremely laughable. It is an excellent policy so long as it remains part of the popular creed that Truth is a solemn and an awful thing, and that exaltation of soul is invariably accompanied by lowliness of spirits. It was one of a company of merry philosophers who stilled the gaiety of his companions with the remark, 'Let us be serious—here comes a fool!' He knew his world. Yet the world advances whatever may be said to the contrary. It would hardly be possible to-day for a man to pay with his life for smiling at a detected fraud. In the old days when bogus miracles were a feature in certain Continental churches, one of the worshippers, of more intelligence than the rest, revealed by his amused expression that he had seen through the cheat. After which the Inquisition, with a holy horror of people who will not take things seriously, stepped in and protected the mysteries in its customary fashion.

When a great French dramatic critic slept through the reading of a dull play, the author waxed indignant. 'How can you give an opinion on my play if you go to sleep?' he demanded. If the critic was unmannerly he was also witty. 'Sleep is an opinion,' he retorted. And so the man who laughs at a subject may also be said to give an opinion. It may be a wrong opinion—very often it is. Yet why should we be afraid of it? or angry? It might be well to examine the subject of his mirth. Something about our doctrine (whatever it may be) has struck him as comical. It may be that he has a perverted sense of humour, or (solemn thought!) perhaps we have taken ourselves too seriously, with the result that something grotesque has really crept in, and his merriment is justified. In any case, it would be a

mistake to be indignant. If our truth be indeed a truth it can survive a smile—a jest will do it no lasting harm. It may even at last succeed in turning the laugh on the critic.

But there is a deeper side to the matter. It was Emerson who found something extremely engaging in the good humour and hilarity of the class which he described as 'heroic souls.' And he wrote:—

Sport is the bloom and glow of a perfect health. The great will not condescend to take anything seriously; all must be as gay as the song of a canary, though it were the building of cities, or the eradication of old and foolish churches and nations which have cumbered the earth long thousands of years.

And why not? The man who has pierced to the realities may well hold all else at its true valuation—wealth and rank, the chief seats in the synagogue, the prices of stocks, and the last political crisis. He knows just what they are worth, and their relative importance measured by his own scale of comparisons. He hears the world acclaim its geese as swans, and his laugh is a scathing criticism of the delusion. Those at whose expense his mirth is excited are apt to show angry resentment. Their wrath, they explain, is due to natural indignation against irreverence. It really proceeds, we imagine, from a dim consciousness of having been found out.

The darkness of ignorance is favourable to the growth of many unwholesome forms of life and thought. But they are more easily to be eradicated than the weird shapes that flourish in the atmosphere of a dull and pompous pedantry. It is a heavy atmosphere. Lacking the daylight of the laughing world, the corrective influences of a sense of humour—which in essence is a sense of proportion—the philosophies that grow up in it become lopsided and unnatural. Those who follow them, however, are very certain of the truth of their doctrines, for, as they will tell you, they explain so many problems, and fit so closely into the scheme of life. And certainly there is something to be said for this point of view. The doctrines—whatever they may be—are true, that is to say, they are true to the conditions in which they were generated, like the fungus and the stalactite. They explain problems of life, too, because they were carefully fabricated to fit the problems, and by the same token fit (in some fashion) into the scheme of things. We once heard of a strange fish of unearthly shape. When young it had become entangled in the roots of a tree beneath the surface of the water, and as it grew, a captive in a confined space, it was forced out of its natural shape. It was a great curiosity to the Thames angler who captured it. It was a true fish and it fitted its place in the scale of creation, but it was neither natural nor beautiful. We let the parable speak for itself.

We prefer the philosophies that grow in the sunshine and the free air, living growths related vitally and organically to the world of Nature. They are continually expanding, unlike the pieces of mechanism carefully put together in the study as the product of much intellectual ingenuity, and designed to 'explain the universe,' which is always too large for such explanations. The mechanical boat is an interesting toy, but we prefer the swan. It is more natural and—it is *alive*.

We have never felt an overmastering desire for a final explanation of all we see. We are content to unfold naturally with the unfolding of the life about us, confident that the solutions as they present themselves will reveal the goodness which is at the heart of all things. We find that the truth tends to sparkle and flash rather than to gloom and glower. It never moves with a ponderous tread, but rather with an elfin lightness. When it appears in thundercloud and storm there is something wrong with our moral atmosphere. It is heavy, and lacks equilibrium.



## SCIENCE AND MYSTICISM.

BY THE REV. J. TYSSUL DAVIS, B.A.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, December 4th, at the Salon of the Royal Society of British Artists, Mr. H. Withall, vice-president, in the chair.

THE CHAIRMAN, in introducing the speaker, said: We shall have the pleasure of listening to-night to an old friend who on several previous occasions has delighted us with the lectures he has given to the Alliance. He comes to-day from the other side of Yorkshire, which shows his kindly feeling towards us, for at this time of the year people are not always anxious to travel long distances. Whatever subject he takes, his addresses are marked by the enthusiasm and the evidence of thoroughness and research which characterise many of his fellow-countrymen. This subject of 'Science and Mysticism' is rather a puzzle to us on account of the looseness with which both words are now used. According to some people, 'mysticism' includes astrology, palmistry, and kindred subjects which had nothing to do with the old mysticism. As I conceive it, the word was used to signify the realisation of the oneness of yourself with the Divine. The word 'science,' again, is now used in a strange way. 'Science,' as conceived of by the section of the scientific world represented by Sir Ray Lankester, who is willing to advance in one direction only, is quite different from science as represented by Sir Oliver Lodge and Sir William Crookes, who say, in effect, 'Let us follow any road provided that it is such as shall appeal to a scientific trend of mind.' It is the prosecution of scientific research in the direction such men have taken that will bring Spiritualism into the category of exact sciences. Sir William Crookes has just been elected President of the Royal Society, the greatest honour that can be bestowed by the world of science. I believe that honour has been long delayed on account of the interest he has taken in our subject. I feel that it is the Royal Society that ought to be congratulated even more than Sir William Crookes, because their judgment has at last overcome their prejudice. The King had given him the highest honour that was in his power to give, the Order of Merit, and now the Royal Society has bestowed on him its own highest honour. I am sure we shall listen with great pleasure and profit to Mr. Tyssul Davis's ideas regarding the relation that exists between science and mysticism. (Applause.)

MR. DAVIS said: The days in which we live are regarded by all reflecting observers as being extraordinarily stirring. But we are all very much in the dark concerning the Hand that stirs. Everything seems to be thrown into the melting-pot. All ideas, faiths, customs, conventions, codes—torn from their ancient secure settings in the fierce desire to grasp this sorry scheme of things entire, to shatter it to bits and then remould it nearer to the heart's desire. Nothing is stable—except one thing. And that is the seat in which the mystic sits; for it is mortised and tenoned in granite, fixed in the everlasting bed-rock of unchanged and changeless reality. From that secure position he looks out with large, dispassionate, yet compassionate gaze upon the world, untroubled by its fret, fever and ferment. For he knows this restless tumult is inevitable in every stage of transition, that by the old order changing, yielding place to new, doth God fulfil Himself in many ways, lest one good custom should corrupt the world. He knows, as the Buddha taught, that decay is inherent in all component things; that dissolution rules over all material and phenomenal existence; that the visible world, yea, and the universe itself, is a huge phantom, destined to fade and vanish, leaving not a wrack behind, when the Dreamer who dreamed it into palpable and tangible appearance awakes and rubs his eyes and laughs it back into the limbo again. In a general sense, mysticism is a recognition of the transiency and illusoriness of the material world, and in its higher sense an attempt to come into communion with the hidden reality, the spiritual life behind the universe.

There was a time when men who gripped the rock or held the branch, or devoured huge chunks of flesh felt that, whatever was illusory, those things were real and substantial. The biped with girders of bone and walls of sinew and strings of nerve was

the man, and other things, thought and will, were only the twitchings and vibrations of these. Forty years ago scientific men saw in matter the promise and potency of every form of terrestrial life. That is not the modern point of view, the modern temper. And why has science changed from its materialistic attitude? Why are some of the foremost scientific men accepting a spiritual interpretation of the universe? Why are the philosophers, whose early training in science (as in the case of Bergson) might be expected to bias them in the opposite direction, bringing their disciples to the very threshold of mysticism? Why is vitalism, the theory of a directive and controlling intelligent principle, so prominent to-day among biologists?

Science has been driven into this position by its own deeper discoveries. The theory based on the slender knowledge is being corrected by the firmer and wider knowledge. Foremost in securing this change have been the results of investigations in the more subtle regions of electricity and the constitution of new substances like radium. A great god called 'Matter' has



REV. J. TYSSUL DAVIS, B.A.

The Rev. J. Tyssul Davis, B.A., is a graduate of London University, who took a post-graduate course in the Humanities at Oxford, and in Science at the University of Wales. His training confirms the belief that there is no conflict between the truths of material science and those of spiritual experience. His mission is that of reconciler of the diverse fields of human knowledge. As a student of Comparative Religions, he sees that all the great world-religions are so many forms of the One Religion. So that he has not found it inconsistent to be a minister of a Christian congregation, and again the President of a Buddhist College. He will not accept the label of any sect or denomination, but as a servant of the Church Universal he has had several charges among Liberal Christians and Unitarians. A Welshman by birth, he shares in the ardent idealism and mystic sympathies that characterise many of his race. He is the friend of all unpopular movements.

thereby been utterly overthrown. In the everlasting flux, one felt secure of yore in the indestructibility of atoms—those 'solid, massy, hard, impenetrable, movable particles—so very hard as never to break to pieces,' of which matter was composed. Men might pass into the nothingness, dynasties might fall, civilisations crumble, nations pass away, but there remained for ever and ever—grit! The dear little faithful atom! And now he even is gone.

He could not stand the strain of modern research. He quite broke up under it. At first he was terribly reduced—to about one one-thousand-seven-hundredth of his former bulk. For the mass of the constituent corpuscles of matter or electrons is said to be in that relation of mass to the atom of hydrogen. And then it was seen that from whatever substance you got these small bodies, in the form of electrons they were always the same, so that the distinction between chalk and cheese, the cells of a saint's finger and a sinner's, was totally destroyed. And now these electrons, in their turn, what became of them?



They were further reduced. They became knots or twists in the ether. And this ether, what is it? A vast invisible, inaudible, intangible something. In the midst of the ocean of space, everywhere pervaded by this incomprehensible medium, which in itself is still and silent and cold, an abyss of the unseen—there, in that shoreless, unplumbed sea, science has left us, swallowed in vastness, lost in silence, drowned in the deeps!

Nothing there of a leviathan's mane upon which the sense can grasp, and yet—we are told, that, though we are unaware of its presence, the ether is the most substantial thing in the universe. Compared with lead it is as dense again as lead is denser than a vacuum. So massive is it that the worlds of space, planets and star-systems, all lighter objects, float in it, like corks in water. And though in its undifferentiated, immaterial condition it offers no resistance to our hand, it is inconceivably powerful. It is the most powerful agent known, for it is calculated that in every cubic millimetre of space there is stored away an amount of energy equal to the energy of a million horse-power electric station working continuously for forty million years. Stored away in a gigantic storehouse it holds this superabundant energy, this infinite force. But when the Mind that understands awakes it, see how it responds. The sun disturbs it, and we are made aware of the everlasting miracle, the Birth of Light. Or the spirits of the air play with its batteries, and we have the arcs and curtains and coronas of Aurora Borealis, or the zig-zags of the lightning; or a human investigator stumbles on one of its processes and we have the destructive F-rays of Signor Ulivi and of Keeley. Through it again the sun lays hold upon the earth. For through it is communicated the gigantic pull of gravitation. George Matheson sang 'O Love, that will not let me go.' Science measures that force. The pull of gravitation is a mightier force, it says, than what a million million steel rods, each seventeen feet in diameter, could stand. So close He holds us, in our earth-home, by the streams of whose love the numberless worlds are watered and fed.

Science, then, by removing the very basis of materialism, by reducing matter into something that eludes the senses, has laid itself open to an alliance with mysticism. It will still go on, for practical purposes, taking for granted the reality of the great illusion, for natural science is the 'ordered knowledge of natural phenomena and of the relations between them.' But it does recognise now that this is only a part of human knowledge, and that Science is the whole body of human knowledge. There is a knowledge that comes through unreasoned intuitions, through the imagination of the creative artist, through the pious receptiveness of the devotee.

Nor less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness—

as Wordsworth believed.

Again, according to Browning, who is it, amid the obscurities of life, who obtains clear light?

God has a few of us whom He whispers in the ear;  
The rest may reason and welcome: 'tis we musicians know.

And in scientific research itself, 'it would be difficult (says Bergson) to cite a biological discovery due to pure reasoning.'

We live in a day when growing recognition is made of the non-intellectual and ultra-rational and mystical faculties of man. The system-makers, the men who thought of explaining everything, of reducing the universe to the rules of argument and logic, are being discredited. The universe is too big to be enclosed in the Athanasian Creed, or the Synthetic Philosophy, or the Riddle of the Universe. The humbler man of science to-day is more willing to face the inconvenient facts left out of cognisance by Herbert Spencer and Haeckel. 'Seeing is believing,' 'all we know is phenomena,' said the thinkers of former generations. 'The intellect is characterised by a natural inability to comprehend life' cries the living voice. Science itself destroys the old test that seeing is believing. The space between you and me seems empty. It is really thick with the most substantial thing in the universe. We see the sky blue and like an upturned bowl, but that is an optical illusion. We see the sun apparently rise and set. We see the earth apparently quite

still, while it is plunging with terrific velocity through space. We see it flat, but it is not. We see the rose pink, but the colour is not in the rose, but in us. We seem to feel with the finger, whereas we really touch, smell, hear, see with something resident in the brain. We do not see a tree, or a man walking—it is a matter of inference. Old-fashioned theologians once denounced telescopes and microscopes as 'atheistic innovations which perverted our organ of sight and made everything appear in a false light.' They should have gone farther and repudiated the organ itself. We never see with the eye at all; we see through it. What is seeing, after all, but a quiver in us, answering to a quiver communicated from something without us? It thrills, you thrill, but how far is that from knowing it? You of course only know it by becoming it. Emerson relates what a painter told him, that nobody could draw a tree without in some sort becoming a tree, entering into its nature. So you do not make acquaintance with the rose by touching, or smelling, or gazing at it, except very indirectly. You get to know it by direct communion, by coming face to face with the soul of the rosebud, and then you would perhaps see, as the sane Greek always supposed, that the rose is not a thing of twigs and thorns and petals at all, but a beautiful Dryad, a being with shimmering hair and eyes like the summer sky, whose language is a constant singing.

And yet the material rose tree while it lasts bears a very essential relation to the Dryad who animates it. For 'of the soul the body form doth take' (as Spenser, the Elizabethan poet, sang), 'For soul is form, and doth the body make.' And that is why a sympathetic study of forms fills the student with an admiration, a rapture they are not sufficient in themselves to account for. In them one touches the hem of His garment, who had laid them under a beautiful necessity; they are embossed jewels on the shekinah of the holy presence. The life in them, of one essence and quality with the life in us, reaches out hands to grasp ours; their heart-beat throbs and ours makes answer. Therefore—

If any flower shall breathe for thee  
A fragrant message from its pencilled urn;  
If spring airs glad thee; if the sunset bring  
Into thine eyes the tears of solemn joy;  
If any radiant passion come to make  
Existence beautiful and pure to thee;  
If something deepest in thee wake  
To a dim sentiment of mystery—  
Ponder such ministrations, and be sure  
Thou hast been touched by God,  
Oh, human heart!

(To be continued.)

## BODY, SOUL, AND SPIRIT.

Every now and then dispute arises as to the actual meaning of the words 'spirit' and 'soul' and their true relationship to each other. So far as we can judge, we have not seen a better definition from the scriptural viewpoint than that given by the Rev. Edward Hicks, D.D., D.C.L., in his work 'The Life Hereafter.' After quoting St. Paul's words, 'I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (I. Thess. v. 23), he says:—

The three Greek terms, *sōma*, body; *ψυχή*, soul; and *πνεῦμα*, spirit, denote respectively the material organism, the 'anima' or animating principle, and the highest faculty of all, which looks upward to God.

'Psyche,' or soul, used in contrast with 'spirit,' as St. Paul uses it, includes the body and all the powers not turned Godwards. The 'psychical' man is the 'natural,' unspiritual man, who simply leaves God out of his life. There is a lower grade, where the Apostle uses the term *σαρκικός* or 'carnal,' denoting a low and fleshly disposition, from the word *σὰρξ*, flesh. On the other hand, *πνεῦμα* or 'pneuma,' is applied both to the highest faculty in man and to the Holy Spirit of God. The man so termed 'spiritual' is a fit subject for the inspiration of God. In the eighth chapter to the Romans the Apostle expatiates on the blessedness of being 'led by the Spirit.' . . . The *pneuma* of God can alone reveal to the *pneuma* of man the things that are God's alone. . . . Platonism had called the Divine Spirit, or inspiration, '*pneuma*'; and so, indeed, it is. It cannot touch the merely '*psychikos*' man.

In harmony with St. Paul's use of the term 'psychic' is that by St. James and St. Jude. In the former Epistle (chapter



iii. 15) we read of a '*sophia*' or wisdom which is not from above, but is '*earthly, sensual, devilish*.' The term '*sensual*' is the word '*psychic*' over again, and is explained in R.V. margin by '*natural*' or '*animal*.' It is exactly the same in the passage in St. Jude (verse 19); these are they who make separations, '*sensual*' (*psychic*), having not the spirit (*pneuma*).

Spiritualists generally regard spirit as the innermost, the real self, or ego, and soul as synonymous with the spiritual body. Dr. Hicks uses the word '*psychic*' in the scriptural sense, but it has now come to have a different meaning. It is generally employed by Spiritualists and psychical researchers to denote the soul powers belonging to man, and has reference to those experiences which come under the general terms psychometric, clairaudient, clairvoyant, or clairsentient. It has to do, therefore, with the soul, in the sense in which that word is frequently employed, viz., the spirit self and the spirit body; or the spirit's perceptions, relationships, and modes of manifestation, in association with the psychical body here in its transcorporeal activities and associations, and in the after-death state.

#### A RECTOR VISITED BY A 'DEAD' WOMAN.

In 'The Daily Mirror' of December 3rd it is stated that a London rector, preaching on Sunday, November 30th, related a remarkable experience of his own which had occurred the previous week. Briefly it is as follows: One evening a heavily veiled young lady, who appeared greatly agitated, was shown into his study. She told him that a certain Mr. — was dying, and was in urgent need of absolution. The rector had never heard the name, but he accompanied the lady in a taxi to a large house in a famous square. On ringing the bell he was admitted by the footman, who informed him that Mr. — had just gone in to dinner. 'But,' said the rector, 'I heard he was very ill.' The footman assured him that Mr. — was perfectly well. The rector reopened the door to obtain an explanation from the lady, but taxi and lady had both disappeared. Just then Mr. — himself came to the door, and the rector explained matters as well as he could. Mr. — asked the clergyman to dine with him, which he did, and after dinner his host confessed to him a certain great wrong and received absolution. Mr. — promised to attend the early service at the church the next morning, and the rector departed. As Mr. — did not attend the service, the rector revisited the house, when to his astonishment he saw that the blinds were all drawn. The butler informed him that Mr. — had died in the night. Asking permission to see the body, the rector was ushered into what appeared to be a dressing-room, where he saw a large photograph facing him. 'Why,' said he, 'that is the lady who brought me here last night.' 'No sir,' said the butler, 'that is impossible, that is the portrait of Mr. —'s mother, who died quite twenty years ago.'

Commenting on the above story, Mr. J. E. Moss writes:—

It seems that here we have an attested case of a most remarkable character, and that the circumstances should be thoroughly considered by the Society for Psychical Research and all interested in establishing proof of occult phenomena. Surely the taxi-cab driver can be traced and made to say what transpired when the 'ghost' first hired him, how 'she' gave the order where to drive to, and particularly what happened when 'she' drove away from the house of her son. Did she dematerialise inside the cab and thus 'bilk' cabby out of his fare, or did 'she' tender the amount due in hard cash. If so, where obtained, and was any change given? What about a tip? Do ghosts give 'tips'? Can we assume that the cab itself was not a real cab as licensed by Scotland Yard, but a ghostly construction? Surely not. One cannot conceive of the spirits creating a taxi dial, taxi, motor, petrol, and driver complete—and this creation carrying passengers!

But what does the rector say? He rode beside the ghost, and must have conversed with 'her,' probably assisted her into the 'cab' and heard 'her' give the order to the driver. Does a spirit, when materialised, make a noise when walking, like an ordinary person would?

Perhaps the true explanation is that the whole was a dream, and at the end of the report it should be added, 'Then the rector woke up.'

[We had already tried, through the Editor of 'The Daily Mirror,' to get into touch with the 'rector,' but, we are informed, that gentleman is unwilling to have his name mentioned. The sermon was preached in a Kensington church on the morning of November 30th.—Ed. 'LIGHT']

#### 'THE PHILOSOPHY OF NATURAL SCIENCE.'

A delightful little book, entitled 'The Philosophy of Natural Science,' is before me. It is written by Richmond L. Bishop, a healer who is doing good work in Boston, and seems to be one of the many attempts to set up a rival to Christian Science. Mr. Bishop's ideas are poetically expressed, and are somewhat reminiscent of our own, and also of the New Thought literature. But his conception of Science is as vague as that of Mrs. Eddy, and he rather spoils his case by pitching his claims too high. He says that, like St. Paul, he was taken up into the seventh heaven for his inspiration! This raises an important question which demands a word of general application.

The world has abundance of high teaching which it will take generations for it to come abreast of, understand, and translate into action. It will take it another fifty years to grasp fully the best of the teaching given by Spiritualists. As I explained in my articles on 'Spiritualism as Social Saviour,' contributed to these columns some time ago, Andrew Jackson Davis gave the solution of our Labour and Industrial troubles which, had it been practically applied, would have saved us all the recent terrible Labour wars and their resulting intense misery and suffering. We should have had everything organised on co-operative and profit-sharing principles, and the workers would have been their own capitalists. And all this might have been brought about with no political agitation and very little Governmental action—action which is so costly in piling up rates and taxes, and which threatens to strangle us under a tyranny of red tape. In every department of human activity, scientific, philosophical, and religious, we have stores of golden thoughts which we are not yet big enough to assimilate and utilise. Even the thought of the Second Sphere, as given by our best seers, is from fifty to one hundred years ahead of the great bulk of humanity; and the thought of still higher spheres would probably be beyond the comprehension of the inhabitants of the Second Sphere; and would leave us bewildered. So all claims to give the teaching of the higher planes may be set aside as premature.

Mr. Bishop does well to emphasise once again the inestimable gain which comes from getting in tune with the Infinite, partaking in all its potentialities and powers, and attaining health and harmony. He gives us a string of pearls of thought, charmingly expressed and stimulating and uplifting to the last degree.

Life has undreamed-of possibilities. This is but the threshold of immortal eternal development. The spheres of our future home are wonderful in their perfection, and are constantly giving of their love and goodness to inspire the burdened or sorrowful lives in this expression, and help all humanity in its efforts to rise above the material restrictions and understand the purpose of existence and the unity and harmony that is in all Nature. The milestones of life are engraved by indelible thoughts.

In conclusion, he gives the practical advice to still the tumult of thought, shut out disturbing material elements, open the windows of the soul to the divine inflow of health-giving and uplifting forces, and realise God's love; then, by powerful and persistent auto-suggestion, to affirm that we are all we would wish to be, that we have all we would wish to have, and so work these creative thoughts into the innermost fibres of our being, that we shall become conscious partakers in all the divine attributes, and enter into our heritage as veritable children of God.

E. WAKE COOK.

'THOSE who roam the world in search of happiness wander far afield. They will find it—if they find it—in their hearts. In their heart it was implanted when time began. What avail the vaunted triumphs of the mind? What is the worth of the progress of which we are so proud? We seek happiness, even as they sought it who worked on the banks of the Euphrates when Hammurabi was king. Are we more able to find it than they? They had no obstacles to happiness save greed and malice, prejudice and envy, pride and hatred. Have we, in these thousands of years, overcome those obstacles. Those who seek happiness will find it in their hearts. Jew or Gentile, Theist or atheist, saint or sinner, to each is given the torch of the light of truth, before whose rays all those obstacles vanish as the morning mist vanishes before the rising sun. For there is good in all of us; yea, in the worst of us there is good. God's pity upon him who stubbornly holds his ears, while his heart cries aloud.'—Bruno Lessing in 'Nash's' Magazine.



## ITEMS OF INTEREST.

We have now received copies of the little book by Mr. W. H. Evans, containing his able articles on 'Spiritualism: A Philosophy of Life.' It is bound in cloth, gold lettered, and can be had, post free, for 1s. 2d. from Mr. F. W. South, 'LIGHT,' 110, St. Martin's-lane, W.C. Societies or individuals desiring quantities can be supplied at the rate of 9s. 7d. per dozen copies (thirteen as twelve), carriage paid.

Mr. W. J. Colville's many friends will be pleased to learn that he is about to pay a flying visit to England and will be staying here during January next. He will probably arrive about the 22nd inst. and will spend Christmas with friends at Brighton. Arrangements will be made for Mr. Colville to lecture during January at 110, St. Martin's-lane, and full particulars will be given in our next issue.

Speaking at the annual dinner of the Royal Society Sir William Crookes, the newly-elected President, said: 'How extraordinary it is that we have not yet realised that conceivability is not the limit of possibility—that the true opposite of belief in a theory or a fact is not disbelief, but doubt, uncertainty, suspension of judgment.' That is just it. So many persons deny the reality of spirit manifestations, and regard them as impossible, simply because they cannot conceive how a spirit can exist, or how a spirit, if it does exist can produce physical phenomena. Surely, the right attitude is, as Sir William Crookes implies, suspension of judgment and further investigation.

We are pleased to observe in the reports which reach us from the London societies as well as those from the provinces that 'large audiences' seem to be the rule of late at most of the Sunday evening services. There can be no doubt that there is a great increase of public interest in Spiritualism all over the country.

Spiritualism has at last been heard of in St. Paul's Cathedral. It was denounced by Canon Newbolt, on Sunday afternoon last, as being one of the characteristics of all ages of decadent faith. So, apparently, *this* is an age of decadent faith. If so, the only conclusion we can draw is that the custodians of that faith have failed in their trust. Can it be because the 'signs and wonders' promised to 'them that believe' have not accompanied their ministry? Canon Newbolt seems to have more faith in the success of Satan than in the service of God's ministering angels. A sign of a decadent faith, indeed!

Mr. J. Bronterre Tetlow sends us a pamphlet containing his address on 'Psychical Self-Culture,' delivered to the Liberty Group of the Glasgow Spiritualist Association on October 12th last. To summarise Mr. Tetlow's conclusions, we may say that the habits needed for psychic expression are, in his judgment: that we must realise that our life is a whole and must be expressed as a whole and not sectionally; that we must do our own thinking in regard to the problems of life; and that we must cultivate our own sympathies. Having learned these facts and acquired these habits, we must practise concentration, exercise our wills, direct our sympathies, awaken our perceptions, use our analytical powers, and, lastly, 'annihilate our personality by absorption in the work that lies before us, never considering gains or losses.' These ideas are amplified and set forth in the author's usual thoughtful style. It is unfortunate that Mr. Tetlow has chosen for his pamphlet a title identical with that of the third part of the 'Guide to Mediumship,' by Mr. and Mrs. Wallis—a fact which may lead to confusion. The pamphlet is issued at 2d., and can be had of the author at 7, Ruskin-avenue, Moss Side, Manchester.

Mr. H. C. Hey, the secretary of the Spiritualists' National Union, has sent us the Union's Diary for 1914. It contains, as usual, a definition of the objects, purposes, and benevolent work of the Union; the names and addresses of its officers and council, of the presidents, vice-presidents, treasurers and secretaries of the other unions throughout the country, and of the secretaries of affiliated societies; brief descriptions of the principles and aims of Spiritualism, a list of propaganda publications, and much other useful information, as well as plenty of pages for entering engagements and memoranda. Mr. Hey himself calls our attention to an amusing printer's blunder in the list of 'Feasts, Anniversaries, &c., for 1914-15,' where, by an accidental transposition, Good Friday is announced to occur on Thursday and Friday respectively and New Year's Day on April 10th and 2nd. The Diary is issued from the offices of the S.N.U., 30, Glen Terrace, Clover Hill, Halifax, at 6d. in cloth and 1s. in leather, and can be obtained by societies in quantities of not less than a dozen (which may, however, be assorted) for 5s. and 10s. per dozen post free.

## LETTERS TO THE EDITOR.

## Time.

SIR,—There are only two times—the past and the future. The present is but a point, without dimensions, that divides the one from the other; and the future is born of the past as inexorably as the oak is born of the acorn and not of the beech mast. Therefore, anyone who can correctly read the past can correctly read the future in so far as future events can be correlated with and be seen to spring from the past. Those who know the true meaning of Karma clearly understand this.—Yours, &c.,  
H. W. T.

## The Brontës.

SIR,—I was delighted with the grand little poem by E. Brontë that appeared in 'LIGHT.' I regard the Brontës as a family of unappreciated geniuses. Mrs. Gaskell, in her 'Life of Charlotte Brontë,' gives us a vivid and interesting account of their literary struggles. Surely prophets are without honour until they have crossed the border; then a grudging, tardy recognition is vouchsafed them. When, oh when, shall we have spiritual insight here, piercing the earthly guise that shrouds the angel? In consideration of the enclosed extracts the poem is prophetically grand! Thanking you for your kind consideration of my letters.—Yours, &c.,

E. P. PRENTICE.

Sutton.

EXTRACT FROM 'LIFE OF C. BRONTË' REGARDING EMILY'S LAST ILLNESS.

'One Tuesday morning in December she rose and dressed herself as usual, making many a pause, but doing everything for herself. She would suffer no one to assist her. The servants looked on and knew what the catching, rattling breath and the glazing of the eye too surely foretold; but she kept at her work. . . . She is gone after a short, hard conflict. She died in a time of promise. . . . On windy nights cries and sobs and wailings seemed to go round the house, as of the dearly-loved (sisters) striving to force their way to her (Charlotte).'

## THE OLD STOIC.

Riches I hold in light esteem  
And love I laugh to scorn,  
The lust of fame was but a dream,  
That vanished with the morn,  
And if I pray, the only prayer  
That moves my lips for me  
Is, 'Leave the heart that now I bear  
And give me liberty!'

Yes, as my swift days near their goal,  
'Tis all that I implore;  
In life and death, a shameless soul,  
With courage to endure.

Emily Brontë.

## Next Week's 'Light.'

SIR,—I write to tell you how charmed I am with 'A Suggestion' (on page 576) for the coming Christmas. I will certainly order several copies, for I know of more than one bereaved mother to whom Christmas is, at present, a time of dread, so I shall eagerly look to see you respond to 'a suggestion,' for I feel *sure* numbers will appreciate the idea.—Yours, &c.,

J. GRANT.

[The suggestion referred to by our correspondent was that our Christmas number should contain messages of solace and comfort, and that our readers should send copies to those persons to whom they would be especially helpful. It was further suggested that for this purpose we should have ready as a supplement to 'LIGHT' small forms with 'Christmas greetings from ——— to ———' printed on them, and that on receipt of the requisite instructions and stamps these should be posted with the paper to the persons whose addresses are sent to us for this purpose. We are quite prepared to do our part, as suggested above, and only await the necessary instructions from our readers. The price for each copy sent in this way will be twopence, post free.—ED. 'LIGHT.']

## The 'Need of a Defence League in U.S.A.'

SIR,—I read with deep interest your remarks in 'Items of Interest' relative to the above, and would be pleased to assist our co-workers across the water in any humble way I can.

Every month adds evidence of the growing appreciation of the League in our own land, and I am sure that the active repre-



representatives of Spiritualism over yonder could speedily enroll a band of able, zealous defenders. If any brother or sister speaker, medium, or general willing-to-be-of-service adherent abroad would communicate with me, he or she may rest assured of a reply per return mail.

Even up here, indifference and open hostility are giving place to warm co-operation, last week witnessing the enrolling of a once sturdy opponent. Thus light filters through, and the need for a united front to the attack becomes daily more apparent.—Yours, &c.,

JAMES LAWRENCE, Hon. Sec.

Spiritualists' National League of Defence.

387, Shields-road, Newcastle-on-Tyne.

### 'Spirit' and 'Soul.'

SIR,—Very often while reading 'LIGHT' I find that there appear to be differences of opinion with regard to the terms 'Spirit' and 'Soul' and their applications. Some writers seem to regard the terms as synonymous, while others differentiate between them.

All that the phenomena of Spiritualism can warrant is a belief in the existence of a something, call it 'Spirit' or 'Soul,' which survives the body's disintegration. This can be scientifically proved, but whether man is a trinity in compound is, I think, an open question, and one that has to be scientifically proved before it is taken for granted as an established fact. The existence of the soul apart from the spirit is, in my opinion, purely conjectural. Anyhow, should I be misinformed in my statements, I should be obliged to any reader who will correct me and prove the existence of the soul as separate from the spirit.—Yours, &c.,

MAX GITTLESON.

[We would refer Mr. Gittleston to the article on page 596.—Ed. 'LIGHT']

### 'Was it a Dream?'

SIR,—Your correspondent, Winifred S. Smith, November 8th (page 538), asks whether anyone else could give a similar experience to hers. I may say that I have had practically identical experiences on two occasions, with the addition of actually seeing our little dog (a Maltese). She was twelve years old, and the cause of her passing was a tumour. Like your correspondent, I was awakened by a pressure and movement upon my chest, and there I beheld our little pet, full of life, her eyes sparkling and almost bursting with joy. I stroked her back and patted her for some little time (perhaps two or three minutes), and in return she licked my face most fondly and wagged her tail. She was as tangible to me as flesh is to flesh, and as visible as ever she was in life. To me these were not dreams, but positive realities. I may also mention that on one occasion I awoke my wife and said to her, 'Look, here's Floss!' but by the time she was really awake our pet had vanished.—Yours, &c.,

F. SEMPLE.

4, Southcot-place, Bath.

### Are Efficient Speakers and Mediums Needed?

SIR,—I am glad to see that the question of the remuneration of mediums has been brought before the readers of 'LIGHT.' Spiritualism has become a Cause which is forcing its claims everywhere. One can hardly pick up a magazine or a weekly paper in which it is not mentioned. Not only in our own country but on the Continent, Spiritualists are beginning to be treated with respect, and their claims are listened to with interest. But has our platform work improved in proportion to the interest awakened? Are we presenting a philosophy that will satisfy the intellectual and spiritual needs of the people? Old workers in the movement tell us that many join the different societies, but after they have attained the knowledge of spirit return, drop out again and drift away to Theosophy or Christian Science, or join one or other of the Liberal Christian Churches. Here lies the whole crux of the question: Is our platform supply equal to the demand that modern minds make upon it? Many of the churches are broadening out, and yet what is being preached in their pulpits is a diluted Spiritualism. The people need our message, and wherever the philosophy is consistently presented in a truly logical and reasonable manner public support is forthcoming. But in the course of time our experienced speakers must join the majority, and who is there that can take their places? Many will say the spirit world is able to raise up other mediums, but are we, on this side, doing our part? And here comes the point. Take the case that was published in 'LIGHT' of November 22nd, p. 563. What encouragement has that worker to continue to give up his Sunday's rest and travel many miles from his home? The medium is expected to have all the virtues under heaven. He must speak perfect grammar, must be up to date in the

literature of all religions, must study science and philosophy, must know how to deport himself or herself in the society of persons in all stations of life, must never be tired or weary, must be able to take long journeys across the country in all weathers, and at the end address an audience and sometimes give clairvoyant descriptions at an after meeting, and all this for 5s. a Sunday, or even less, for I have seen advertisements offering mediums a fee of 2s. 6d. for Sunday services! Is it any wonder that mediums who have talents in other directions and possess any courage drop out of the movement? During my short experience I have known at least six good workers who have been lost to our cause because of the lack of support. We have a scientific and philosophic religion that can satisfy the spiritual and intellectual needs of all, but we must have an educated ministry to expound it if we are to win thoughtful, truth-seeking minds. We have not only a living communion with the spirit world but a key to unlock all mystery. The time is past for merely breaking down the old theology. That process is now going on within. We must lead the way in the work of reconstruction of the temple of truth and show the thoughtful people that we have a spiritual science that will help them into the light of knowledge, a philosophy of life that will inaugurate true brotherhood, and a religion which will lead them into the very Kingdom of Heaven. But this cannot be achieved under present conditions. Speakers and mediums must at least be assured of a decent house to live in and of time to study, time to rest and to recuperate, if they are to be equal to the demands made upon them and to render the efficient service which the honour of our cause demands.—Yours, &c.,

A. VOUT PETERS.

### The Spiritualists' National Fund of Benevolence.

SIR,—In submitting my report for November I wish to thank very sincerely all societies and friends who have so generously responded to the special appeal for the National Fund of Benevolence. May I remind those friends and societies who are delaying their response until later that donations arriving after December will not be counted in the special effort, and urge them to help us to raise the £100, and make the future of our needy ones secure? It is not much to ask from three hundred societies and thousands of Spiritualists. November's income is as follows: Preston (Lancaster-road), 10s.; Carlisle, £1 1s.; Mrs. Earith's circle, Hamilton, Canada, 16s. 4d. (or four dollars); Mr. Bryceson, 10s.; J. Fraser Hewes, £1 1s.; Mrs. Clarke, Whitby Bay, £1; Ferndale Society, Glamorgan, 6s.; Nelson, 15s.; J. Bowering Sloman, £5; Mrs. Vesel, 2s. 6d.; 'S.N.U. friends,' Barnsley (per Mrs. Hunt), 10s. 6d.; Barrow (Rawlinson-street), 11s.; Walsall, 7s. 6d.; Longton, 18s.; 'A Friend,' Madras, 2s. 6d.; Morecambe, 17s. 6d.; Barnsley, 18s. 6d.; Slaithwaite, 10s.; Winnipeg First Spiritual Church, £1 17s. (nine dollars); Tottenham, 10s.; Royton (Union-street), 5s.; Master Harry Lupton, Lyceumist, 4s. 6d.; Barrow Psycho, £3 10s.; Wombwell, 5s.; Leeds (Easy-road), 15s.; Mrs. Brooks, Canada, 4s. (one dollar); East London Association, £1; Dewsbury, 5s.; Trinidad, £1; Paignton Society, 10s.; Sowerby Bridge, 10s. 4d.; E. A. Sutcliffe, 10s.; Bishop Auckland, 14s. 6d.; Blackpool, £1; total, £28 17s. 8d.

I would like specially to thank those friends across the seas in far-away Canada for their sweet remembrance of the dear old folks. I am glad they read their papers.—Yours still hopefully,

MARY A. STAIR.

14, North-street, Keighley.

### SUCCESSFUL SALE OF WORK AT BRIGHTON.

The fourth annual sale of work held by the members and friends of the Brighton Spiritual Mission at their hall in Manchester-street on December 2nd, 3rd, and 4th, has proved a striking success, both financially and in the amount of love and goodwill manifest on all hands. The stalls bore witness to the realisation by the members of the fact that 'The workers win.' Mrs. Maltby (who is eighty-five years young) again set a splendid example by scoring seventeen pounds practically off her own bat.

The sale was opened on Tuesday by Mrs. Jamrach; on Wednesday by Mrs. F. G. Clarke; and on Thursday by Mrs. E. C. Meikle (who also kindly arranged the musical programme). The stallholders, all of whom had worked splendidly, were:—Mrs. Maltby, Mrs. Akers and Mrs. W. Akers, Mrs. Clarke; Lyceum stall—Mrs. H. Everett, assisted by Mrs. Goodwin, Mrs. Hazeldine, Mrs. Barnes, Mrs. Evans, Mrs. Rhoades, Mrs. Harrison and Miss Moreton, Messrs. Everett, Gurd, Harrison and Rhoades. Mr. W. Baker also lent valuable aid in erecting stalls. Mrs. Jamrach kindly gave psychic readings and Mrs. J. Millott Severn phrenological delineations. The executive are justifiably gratified and wish to cordially thank all donors and patrons and helpers unseen and seen.



## SOCIETY WORK ON SUNDAY, DEC. 7th, &amp;c.

**MARTLEBONE SPIRITUALIST ASSOCIATION.**—*The Arts Centre, 93, Mortimer-street, Langham-place, W.*—Very interesting address on 'The Conditions of the After Life,' and spirit descriptions, by Mrs. Mary Davies. Mr. W. T. Cooper presided. 1st inst., Mrs. Anna L. Gillespie gave interesting and successful clairvoyant readings. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.—D.N.

**LONDON SPIRITUAL MISSION:** 13B, *Pembridge Place, Bayswater, W.*—Morning and evening, Mr. Percy Beard gave inspirational addresses on 'Rest in Peace' and 'The Path of the Spirit.' For next week's services, see front page.

**HAMMERSMITH.**—89, *CAMBRIDGE-ROAD.*—Sunday next, at 11.15 a.m., public circle; at 7 p.m., address by Mr. H. Fielder, followed by a circle.

**CHELSEA.**—*SYDNEY HALL, POND-PLACE, FULHAM-ROAD, S.W.*—Mrs. Gapper gave very satisfactory descriptions. Sunday next, at 7 p.m., Mrs. Beaumont. Silver collection.—J. D.

**STRATFORD.**—*WORKMAN'S HALL, 27, ROMFORD-ROAD, E.*—Address by Mrs. E. Neville on 'Holy Ministers of Light' and descriptions, much appreciated. Sunday next, at 7 p.m., Mr. Karl Reynolds, address.—W. H. S.

**CROYDON, GYMNASIUM HALL, HIGH-STREET.**—Mr. W. E. Long gave a good address on 'The Witch of Endor.' Sunday next, Mrs. M. H. Wallis. Thursday, at 8, meeting and members' circle.—L. P. G.

**BATTERSEA.**—*HENLEY HALL, HENLEY-STREET.*—Mr. Bodington conducted the service. Sunday next, Mr. Wallace. Thursday, clairvoyance; silver collection. 27th, Misses Hough, Christmas 'Social' and Dance at 7. Tickets 6d.

**CHATHAM.**—553, *CANTERBURY-STREET, GILLINGHAM.*—Illustrated address on 'Auras' by the president, Mr. C. J. Stockwell. Sunday next, at 7 p.m., Mrs. A. Keightley, address and clairvoyance.—E. C. S.

**BRISTOL.**—144, *GROSVENOR-ROAD.*—Mrs. Baxter gave addresses and well-recognised descriptions. Sunday next, at 6.30, special closing services at this address. Usual week-night meetings. Tuesday, at 8, supplementary developing class.

**KINGSTON-ON-THAMES.**—*ASSEMBLY ROOMS, HAMPTON WICK.*—Mr. Robert King spoke on 'Psychic Powers.' Sunday next, at 7 p.m., Mrs. Neville, address on 'Spiritual Gifts,' and clairvoyant descriptions.—J. W. H.

**BRIGHTON.**—*MANCHESTER-STREET (OPPOSITE AQUARIUM).*—Mr. E. W. Wallis gave splendid addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. F. G. Clarke, trance addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

**BRIGHTON.**—*WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.*—Mr. Karl Reynolds gave good addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Gordon. Thursday, 8.15, public circle. 21st, Rev. Susanna Harris.—A. C.

**SHEPHERD'S BUSH.**—73, *BECKLOW-ROAD, W.*—Eloquent address by Mr. H. Fielder on 'Clouds of Heaven.' Sunday next, 11 a.m., circle; 7 p.m., Mrs. Harrad. Thursday, at 8, Mrs. Webster.—M. S.

**CAMBERWELL NEW-ROAD.**—*SURREY MANONIC HALL.*—Eloquent addresses—morning: Mr. W. E. Long; evening, Mrs. Beaupaire. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., address on 'The Star of the Magi.'

**HACKNEY.**—240A, *AMHURST-ROAD, N.E.*—Morning, Mrs. Murch gave an address. At 7 p.m., Mr. H. Bryceson read a paper on 'Man and the Higher Life,' and Mrs. Sutton kindly gave descriptions. Sunday next, 11.15, Mr. F. A. Hawes; 7 p.m., Mrs. J. Neal. Monday, 8 p.m., Miss Gibson. Tuesday, 7.15, healing circle. Thursday, 8 p.m., circle for members.—N.R.

**HOLLOWAY.**—*GROVEDALE HALL, GROVEDALE-ROAD.*—Morning, interesting discussion on a reading by Mr. E. Alcock Rush. Evening, illuminating address on 'The Human Christ,' by Mrs. Mitchell. 3rd, Mrs. Mary Gordon spoke on 'God is Love' and gave descriptions. Sunday next, 11.15, open service; 3, Lyceum, visit of Mr. T. Olman Todd; 7, Mr. T. Olman Todd. Wednesday, Mrs. S. Podmore.—J. F.

**PECKHAM.**—*LAUSANNE HALL, LAUSANNE-ROAD.*—Morning, earnest address by Mr. Geo. Brown on 'The Best is yet to be,' and answers to questions. Evening, instructive address by Mrs. Mary Gordon, and descriptions. Sunday next—morning, Mr. Freeth; afternoon, Lyceum; evening, Mrs. Gillespie. 18th, 8.15, Mrs. Orłowski. 21st—morning, Mr. G. T. Wooderson; evening, Mr. D. J. Davis. 20th, Fancy Dress 'Social.' Tickets, 6d.; children, 3d.—A. C. S.

**GOODMAYES.**—*GOODMAYES AVENUE (FORMERLY SEVEN KINGS).*—Mr. C. E. Sewell gave an address on 'The Spiritualists' Conception of God,' and answered questions. 2nd, address and descriptions by Mrs. Webster. Sunday next, opening of new hall as above: 11.15 a.m., study; 3 p.m., conference; 5, tea (tickets, 6d.); 7, mass meeting, Mr. G. T. Gwinn, Mr. R. Boddington, and Mr. and Mrs. Alcock Rush. Tuesday, Miss Violet Burton,

**STRATFORD.**—*IDMISTON-ROAD, FOREST-LANE.*—Morning, Mr. J. Cattanaoh on 'Obsession'; evening, Mr. W. E. Walker, address and descriptions. 4th, Mrs. Richards, psychometric readings. Sunday next, at 11.45 a.m., Mr. Stidston, 'The Attraction of Spiritualism'; 7 p.m., Mr. J. Wrench. 18th, at 8 p.m., address and clairvoyance. 21st, Mr. R. T. Jones.

**CLAPHAM.**—*HOWARD-STREET, WANDSWORTH-ROAD.*—Conference with U.L.S.; afternoon, Mrs. Ensor's paper for discussion well received; evening, speakers—Messrs. G. Tayler Gwinn and Alcock Rush and Mrs. Vesé; descriptions by Mr. Lidiard; solos by Messrs. Gwinn and Rush and Mrs. Rush and Miss Heythorne. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Miss Violet Burton. Thursday, at 8, psychometry.—C.

**BRIXTON.**—143A, *STOCKWELL PARK-ROAD, S.W.*—Mrs. Maunder gave an address. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Percy Smythe. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.15, public. Friday, 7, Lyceum. Mrs. Gillespie, of U.S.A., opened the Lyceum on November 30th, in the new hall, and very ably conducted the evening service. A Bazaar was held on the 3rd, 4th, and 5th inst., and concerts were given which were much appreciated by large audiences. The efforts put forth by the workers, who were too numerous to mention, augur well for the future success of the society. The alterations to the building will cost about £70, and when all is reckoned this sum will about be realised. The workers hope in time to purchase the hall.—E. K.

**SOUTHSEA.**—*LESSER VICTORIA HALL.*—Morning and evening, Miss Violet Burton gave addresses.—J. W. M.

**WISBECH.**—*PUBLIC HALL.*—An address by one of our youngest members and descriptions by Mr. D. Ward.—H.

**WHITLEY BAY.**—Mr. W. Bancroft spoke on 'Though I Speak with the Tongues of Men and Angels' and gave descriptions.

**NOTTINGHAM.**—*MECHANICS' LECTURE HALL.*—Miss Florence Morse gave addresses and descriptions, morning and evening.

**TOTTENHAM.**—684, *HIGH ROAD.*—Mrs. Annie Boddington gave an address and clairvoyant descriptions.—N. D.

**EXETER.**—*DRUIDS' HALL, MARKET-STREET.*—Morning, address by Mr. Geo. West; evening, address by Mr. F. Parr.

**BRISTOL.**—*THOMAS-STREET HALL, STOKES CROFT.*—Address and remarkable descriptions by Mrs. Trueman, of Plymouth.

**BIRMINGHAM.**—*DR. JOHNSON'S-PASSAGE, BULL-STREET.*—Mrs. Groom gave an address and descriptions; also on Monday afternoon.—M. K.

**EXETER.**—*MARLBOROUGH HALL.*—Addresses by Mr. Elvin Frankish and Mrs. Letheren; descriptions by Mrs. Letheren.—F.

**PORTSMOUTH.**—*MIZPAH HALL, WATERLOO-STREET.*—Mrs. Harvey gave addresses and descriptions; solo by Miss S. Luty. 3rd, Mrs. Harvey.—P.

**KENTISH TOWN.**—17, *PRINCE OF WALES'-CRESCENT, N.W.*—Mr. F. A. Hawes gave an address on 'The Christ.' 5th, Mrs. Cornish.—P.

**READING.**—*NEW HALL, BLAGRAVE-STREET.*—Mr. P. R. Street gave addresses on 'The Dawn of the Golden Age' and 'The Divine Life Within.' 1st, clairvoyant and psychometric descriptions by Mrs. C. Street.—M. L.

**MANOR PARK.**—*CORNER OF SHREWSBURY AND STONE-ROADS.*—Morning, spiritual healing; 7 p.m., Mr. George Prior spoke on 'The Beauty of Spiritual Knowledge.' 4th, address by Mr. C. Adamson. 6th, first choir concert—an unqualified success.

**SOUTHEND.**—*SEANCE HALL, BROADWAY.*—Mrs. Podmore spoke on 'Faith' and 'Spiritualism in the Commonplace Life,' and gave good descriptions. Mr. Rundle also gave satisfactory descriptions.—B.

**SOUTHPORT.**—*HAWKSHED HALL.*—Mrs. M. A. Stair spoke on 'The Age of Revelation,' and 'Spiritualism, the Emancipator of Religious Thought,' gave impromptu poems, and psychic readings; also on Monday. Donated to the Fund of Benevolence, 15s.—E. B.

**MANOR PARK, E.**—*THIRD AVENUE, CHURCH-ROAD.*—Evening, address on 'The Birth of the Christ,' and descriptions by Mrs. A. Jamrach. 1st and 3rd, Mrs. Lund and Mrs. Marriott rendered efficient service.—E. M.

**PORTSMOUTH TEMPLE.**—*VICTORIA-ROAD SOUTH.*—Eloquent addresses by Mr. Frank Pearce. Band Sergeant-Major Bruner gave three 'cello solos at the evening service. 3rd, local workers conducted the first of a series of open circles.—J. McF.

**SOUTHEND.**—*CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.*—Mr. Horace Leaf gave a controlled address on 'Growth' and numerous well-recognised descriptions and messages.—S. E. W.

**STONEHOUSE, PLYMOUTH.**—*UNITY HALL, EDGUMBE-STREET.*—Address by Mr. Adams on 'Angel Guiding'; soloist, Mrs. Bateman; descriptions by Mr. J. W. Dennis. 3rd, workers' and aged people's tea at the large hall. An enlarged photograph, framed, was presented to Mr. Dennis in recognition of many years' service as organist.—E. D.